

Christian's Magazine,

Reviewer, and religious Intelligencer ;

CONSISTING OF SUBJECTS

Historical, Doctrinal, Experimental, Practical, and

Poetical :—

BY ELIAS SMITH.

"Three Shepherds also I cut off in one month, and my soul loathed them, and their soul also abhorred me."

Zachariah xi. 8.

PORTSMOUTH, N. H.

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PROPOPAL

*For this Magazine, consisting of subjects, Historical,
Doctrinal, Experimental, Practical, and*

Poetical :—BY ELIAS SMITH.

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Christian's Magazine, &c.

HISTORY.

An history of the Clergy from the third century down to the present time, continued from Number two of the Christian's Magazine.

IN number two, I have given the history of this order of men through three centuries, viz.—iii. iv. and v. : I now proceed to the next—

[*Century VI*]—As the gentlemen clergy of our day are fond of Mosheim, as an historian to be depended on, I shall give his account of them in this century. He says, vol. 2, p. 110,

“The rights and privileges of the clergy were very considerable before this period, and the riches which they had accumulated, immense : and both received daily augmentations from the growth of superstition in this century. The arts of a rapacious priesthood were practised upon the ignorant devotion of the simple ; and even the remorse of the wicked was made an instrument of increasing the ecclesiastical treasure. For an opinion was propagated with industry among the people, that the remission of their sins was to be purchased by their liberalities to the churches and Monks, and that the prayers of departed saints, whose efficacy was victorious at the throne of God, were to be bought by offerings presented to the temples, which were consecrated to these celestial mediators. But, in proportion as the riches of the church increased, the various orders of the clergy were infected with those vices that are too often the consequences of an affluent prosperity. This appears with the utmost evidence, from the imperial edicts and the decrees of councils, which were so frequently leveled at the immoralities of those

those who were distinguished by the name of *clerks*. For whence so many laws to restrain the vices, and to preserve the morals of the ecclesiastical orders, if they had fulfilled even the obligations of external decency, or shewn, in the general tenor of their lives, a certain degree of respect for religion and virtue? Be that as it will, the effect of all these laws and edicts was so inconsiderable as to be scarcely perceived; for so high was the veneration paid at this time to the *clergy*, that their most flagitious crimes were corrected by the slightest and gentlest punishments; an unhappy circumstance, which added to their presumption, and rendered them more daring and audacious in iniquity.”—

What an awful description is this! Men pretending to be the servants of God, and yet so far gone in wickedness that human laws would not restrain them! The abominable wickedness of the *clergy* of this century, bid defiance to all laws human and divine!

In this century the *clergy* introduced the most ridiculous and silly things, under the name of the doctrine of Christ and the Apostles. They taught the people that submission to the *clergy* was the means of salvation. They taught the people that there was great virtue in images, and that the bones of dead men would heal the souls and bodies of men, and on this account they (the *clergy* who are the merchants of mystery Babylon) traded in these bones, selling them to the ignorant multitudes, as the *clergy* now sell water, which they sprinkle on the faces of children. Many people marvel at the ignorance of those poor deluded wretches, who thought there was saving virtue in an *old bone*, because they had received it from a *clergyman*; but let them look at their own stupidity, in thinking that a little water thrown in the face of an infant by an ignorant *clergyman* will benefit the child, and bring him into a state of salvation. In this sixth century, the *clergy* taught the people “that a portion of *stinking oil*, taken from the lamps which burned at the tombs of the martyrs, had a supernatural efficacy to sanctify its possessor, and to defend them from all dangers both of a temporal and spiritual nature.” See Mo-

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sheim, vol. 2, p. 121.—It was in this century that the clergy introduced the festival of the purification of the blessed virgin, in the room of the pagan *lupercalia*, or feast of the god PAN which had been observed in the month of February; this they did to make their heathen contented with their new fangled christianity, which was *heathanism* in nature, and *christianity* in name.—In this century the clergy taught that baptism made saints of children, and took away their sins. Maxentius says, “that children are not only adopted into a state of sonship, but have the remission of all sin by baptism.” The clergy in this century baptized the heads of 6000 infants who had been murdered and buried; this was done that their souls might be saved by the grace of baptism.—— So much for the sixth century.

[Century VII]—Dr. Mosheim has given the following description of the clergy of this century; vol. 2, p. 166.

“The progress of vice among the subordinate rulers and ministers of the church was, at this time truly deplorable; neither bishops, presbyters, deacons, nor even the cloistered monks, were exempt from the general contagion, as appears from the unanimous confession of all the writers of this century that are worthy of credit. In those very places that were consecrated to the advancement of piety, and the service of God, there was little else to be seen than ghostly ambition, insatiable avarice, pious fraud, intolerable pride, and a supercilious contempt of the natural rights of the people, with many other vices still more enormous.”

O my God, what an abominable, ungodly set of men have the clergy been from the third century down to the year 1805! No wonder that John Wickliff called them, “*proud cursed clippers and purse carvers*.”—In this century the clergy instituted a new festival in honor of the cross of Christ. They likewise enacted an infamous law, by which the churches became places of refuge to all who fled thither for protection; a law which procured a sort of impunity to the most enormous crimes, and gave a loose reign to the licentiousness of the most abandoned profligates. See Mosh. p. 181. In this cen-

tury Isodarus said, "that if children were not baptized, and so thereby renewed, and original sin washed away, they were in a state of damnation." At this time the *clergy* introduced the fashion of naming the child when it was baptized. They also invented the fashion of naming meeting-houses and baptizing them. If infants of this century died unbaptized, the *clergy* used to dig them up and have it done. Wonderful age this! Some of the wonders are handed down to us by the *clergy* who are the successors of that ancient abominable race. See Magdaburg, p. 7.—This is sufficient to convince every thinking person of the abomination of the *clergy* of this century.

[Century VIII.]—The account of this century given by the above named author, is truly deplorable. He says, vol. 2, p. 213, "That corruption of manners, which dishonored the *clergy* in the former century, increased, instead of diminishing in this, and discovered itself under the most odious characters, both in the eastern and western provinces. In the East there arose the most violent dissensions and quarrels among the bishops and doctors of the church, who, forgetting the duties of their stations, and the cause of Christ in which they were engaged, threw the state into combustion by their outward clamours, and their scandalous divisions; and even went so far as to imbrue their hands in the blood of their brethren, who differed from them in opinion. In the western world, christianity was not less disgraced by the lives and actions of those who pretended to be the luminaries of the church, and who ought to have been so in reality, by exhibiting examples of piety and virtue to their flocks. The *clergy* abandoned themselves to their passions without moderation or restraint, they were distinguished by their luxury, their gluttony, and their lust; they gave themselves up to dissipation of various kinds, to the pleasures of hunting, and what was still more remote from their sacred character, to military studies and enterprises. It is indeed, amazing, that, notwithstanding the shocking nature of such vices, especially in a set of men whose profession obliged them to display to the world the attracting lustre of virtuous example; and notwithstanding the perpetual troubles and complaints which these vices occasioned, the *clergy* were still held, corrupt as they were, in the highest veneration, and were honored, as a sort of deities, by the submissive multitude. How can any man of common sense plead for such men as these; who under the name of religion, committed every crime they were capable of committing.

In

In this century, Mosheim says, the *clergy* taught the people, that if they gave large presents to them, God would save them on that account; and the *clergy* not only received private gifts, but kings and princes signalized their superstitious veneration for the *clergy*, by investing bishops, churches and monasteries, in the possession of whole provinces, cities, castles and fortresses, with all the rights and prerogatives of sovereignty, that were annexed to them under their former masters. These things we may see in our day among the *clergy*! see their parsonages, lots of new land given to the first minister in the town; with laws which oblige people to support this lazy race of men in pride and wickedness. The great donations made to the *clergy*, begun in this century, and has spread far and wide. — In this century what is now called *excommunication*, (a word not mentioned in the bible) was carried to the highest pitch. — Mosheim says, p. 221, “*Excommunication* received that *infernal* power which dissolved all connections; so that those whom the bishops, or their chief, excluded from church communion, were degraded to a level with the beasts. Under this horrid sentence, the king, the ruler, the husband, the father, nay, even the *man*, forfeited all their rights, all their advantages, the claims of nature, and the privileges of society.” This abominable *hellish* plan, has been handed down through one thousand years; God grant, that as the devil’s ministers (the *clergy*) of the year 800, preached it up, so may the ministers of Christ of the year 1805, preach it down to the bottomless pit. It was in this century the *clergy* subdued the Saxons to Charlemagne, who was first king of France, and afterwards emperor of the west. He carried on a war with the Saxons about thirty years, without overcoming them. Charlemagne was determined to subdue them, or cut off the whole nation. How could this be done? The famous and intrepid general *Widkind*, who fought for the Saxons, was always his superior. The plan was to be executed

ecuted by the *clergy*. A law was made that the pagan Saxons should be made such christians as Charlemagne and his *clergy* were; this was to be done by baptizing them. A law was made that all the Saxons should be baptized, or suffer death, and that heavy fines should be laid upon them, if they did not have their children baptized within one year after they were born. In this unjust and savage manner did Charlemagne subdue the Saxons.

His imperial majesty conducted the affair with much political circumspection. He consulted all eminent prelates of the age, and was given to understand, that the *clergy* knew a better way of taming mankind than war. He therefore divided the whole country into convenient districts, founded churches and monasteries, and put the government into the hands of the *clergy* to tame the people, because dukes could not manage them. He hired the *clergy* to tame the people, and rich endowments was the price for which the *clergy* sold the liberties of mankind. "What in the art of government could be a finer *coup de main*, than to put a whole nation of children, (within a few years to be the nation itself) into the hands of an artful *clergy*, who, while they did the emperor's business, by training up the sons of FREEMEN in habits of servility, would by their own idle and expensive habits of living, forever render themselves dependent on the crown?"* The *clergy* managed the business of the emperor concerning baptism, with great dexterity, and overcame the Saxons with *water*, instead of the sword. This scheme of the *clergy* having succeeded so well among the Saxons, the example was followed by kings in after ages, in Denmark, Sweden, throughout Europe, and in many places in America. Thus the world at this day is filled with slaves to the *clergy*, who are ruling them with rigor, and obliging them to support their cruel masters, who are now living in all the pride and luxury which the world affords.—The truth of this part of the history of the *clergy* of the eighth century may be easily proved, by reading the fast and thanksgiving sermons which have been published in this country within ten years. Look at *John Adams'* national fast, a few years ago! What could this be for, but to give the *clergy* an opportunity to preach blind submission to the king and *clergy*;

* See *Robinson's hist. of baptism*, p. 283.

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and prepare their minds to bear the heavy yoke of *stamps, loans, standing armies, and clerical burdens!* There is so much of this abominable trumpery in this year, 1805, that I must forbear saying much concerning the clergy of the year 800,—I close by mentioning how the clergy managed baptism in this century. There was a law made, that baptism should be administered in *latin*, that *salt* should be used in baptism,—that the hair of the person baptized should be cut off; and that the *clergyman* should have a present made him, when the child was baptized; this was called *deodans*. This practice has been handed down to this day, and in many places where the *clergy* catch these *little fish*, they expect to find a piece of money either in their mouths, or in the box, which they receive, not to pay tribute; but as a tribute paid them for making the child cry in the meeting house. No wonder the *clergy* plead for sprinkling; by this they have their wealth. One thing more, these *reverends* did in this century,—meeting-houses were baptized, and consecrated in the name of the trinity. Bells also were invented to call the people together.

[*Century IX*].—The account of the *clergy* of this century given by Mosheim in vol. 2, p. 287, 8, is affecting.—He says, “The impiety and licentiousness of the greater part of the *clergy* arose, at this time, to an enormous height, and stands upon record in the unanimous complaints of the most candid and impartial writers of this century; they passed their lives amidst the splendor of courts, and the pleasures of a luxurious indolence; the *inferior clergy* were sunk in licentiousness, minding nothing but sensual gratifications. Besides, the ignorance of the sacred order, [satanic order more properly] was, in many places, so deplorable, that few of them could either read or write; hence it happened, that when letters were to be penned, or any matter of consequence was to be committed to writing, they had commonly recourse to some person who was supposed to be endowed with superior abilities. A nobleman, who, through want of talents, activity, or courage, was rendered incapable

pable of appearing with dignity in the cabinet, or with honor in the field, immediately turned his views towards the church, aimed at a distinguished place among its chiefs and rulers, and became in consequence, a contagious example of stupidly, and vice to the *inferior clergy*."

According to this account, the ignorance, folly, laziness, cowardice and wickedness of the ninth century, was to be found chiefly in the *clergy* who ruled the church. Those who had neither abilities, activity, courage nor holiness, turned *clergymen*, and ruled the rest. If a nobleman was not a fool, nor lazy, he appeared in the cabinet, or commanded an army in the field of battle; but if he was, he appeared in the *surplice*. The *clergy* of our day are a proof of the truth of this piece of history. Those who come out of college appear to me to be *sorted*. The first *run*, comes out *lawyers*; the second *doctors*, the third *schoolmasters*, the fourth and last, *ministers*! Why? They have not *brains* enough to be lawyers, they are too *lazy* for doctors, and too ignorant for schoolmasters; what must be done with them? make them up into *ministers*; the greatest part of the *clergy* appear to me of this sort. How easy it is for a *simpleton* to be a clergyman!—first crowd him through College—second, give him a *diploma* as a pass—third, let him live with a *clergyman* like himself a few weeks to learn the trade—fourth, let him learn a few *forms of prayers* by rote—fifth, give him a few *old sermons* written plain for him to read to the ignorant—sixth, give him a licence for retailing as other retailers used to have one—seventh, dress him in *black* and call him a minister; and introduce him to a vacant parish.—Eight, give him several hundred dollars to begin with, as *earnest money*—ninth, bind the whole town to support him for life, whether they like him or not—build him a compleat house, furnish him with whatever will contribute to his *ease*, never contradict him,—let him do as he pleases and the people as he says, "so they wrap it up." Wo unto thee O land when thy ministers are such as this! Such are multitudes in this *free, enslaved country*. In this ninth century the business of selling *old bones* as a means of salvation, was as great, as the traffic now is among the *clergy* in selling *old notes* to the multitude, who receive them as the means of salvation.

It was in this century that the *clergy* undertook to cast the devil out of children before they baptised them. They like-

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wife ordered that the *head, ears and nose* of the child should be *salted and oiled* before baptism. What an odd figure a *clergyman* would now make in *salt*ing and *greasing* the *heads, ears and noses* of children, while they are attending to the sprinkling part of *popery*!!

(To be continued in the next number.)

DOCTRINE.

AS repentance is the first principle of the doctrine of Christ, I will now shew the reader how it stands in the preaching of John, Jesus, and the Apostles, as it is recorded in the new testament. The beginning of the gospel of Jesus Christ was the preaching of John the Baptist, Mark i, 1. What did John preach? the law? No, repentance was the first thing. "Bring forth, therefore, fruits meet for repentance, see Matth iii, 8, 11, "I indeed baptise you with water unto repentance," Luke iii, 8, "Bring forth, therefore, fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our father." Every person may see that John did not preach the law; but the gospel.

When Jesus began to preach; the gospel, and repentance was his theme; Mark i, 14, 15, "now, after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, **REPENT** ye and believe the gospel." This preaching was very different from telling the impenitent that they must love God, before they repent. This was the work Jesus came for, Matth. ix, 13, "For I am not come to call the righteous, but sinners to repentance." It was repentance which Jesus preached to the Jews when they told him of the Galileans. Luke xiii, 3, "I tell you nay, but except ye repent, ye shall all likewise perish."

When Jesus sent out the twelve Apostles to preach, what did they say? Mark vi, 12, "And they went out, and preached, that men should **REPENT**."

After Jesus ascended his throne, he was in a situation to give repentance, or a command to all men to repent. This is mentioned by Peter, Acts v, 31. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give **REPENTANCE** to Israel, and forgiveness of sins," Acts xvii, 30. "But now he commandeth all men every where to *repent*." The preaching of the Apostles after Jesus was exalted and had commanded all men every where to repent, shews that repentance

ance was the first principle of the doctrine of Christ. When Peter's hearers cried out "what shall we do? His answer was, "*Repent*, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts ii, 38. When he preached to the men of Israel, chap. 3, 19, the word to them was, "repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." This is what Peter preached to Simon, Acts viii, 22, "repent, therefore, of this thy wickedness, and pray God, if perhaps the thoughts of thy heart may be forgiven thee." *Repentance* was what Paul preached as the first thing God required of men. This he preached at Ephesus. Acts xx, 21, "Testifying both to the Jews, and also to the Greeks, *repentance* towards God and faith towards our Lord Jesus Christ." This was what the Jews hated and endeavoured to kill him for. Had he preached their law, they would have loved and respected him. He says, Acts xxvi, 20, 21, "but shewed first unto them of Damascus, and at Jerusalem and throughout all the coasts of Judea, and to the Gentiles, that they should repent and turn to God, and do works meet for *Repentance*. For these causes the Jews caught me in the temple, and went about to kill me." The goodness of God manifested to the world in giving his son to be a propitiation for the sins of the world, that whosoever believeth on him should not perish but have eternal life, was calculated to lead men to repentance, and it did lead men to it, unless they despised the riches of that goodness. This Paul mentions, in Rom. ii, 4, "Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to *REPENTANCE*."

There is an abominable notion propagated in this day, which is *that none repent till after they are born again*. According to this notion, this text, "repent ye, therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord," ought to read thus; "when the times of refreshing shall come from the presence of the Lord, your sins may be blotted out, and ye may be converted, and repent." This is the way Calvin's scholars read, and explain repentance. Repentance is before forgiveness of sins, and not after. Peter told Simon to repent, "if perhaps the thoughts of thine heart may be forgiven thee." The Baptist ministers blame the clergy for

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for reading backwards concerning baptism ; but they read just so when they tell of repentance after forgiveness. There is a godly sorrow which Paul mentioned that his brethren at Corinth sorrowed with, when he wrote them his first letter, which wrought repentance in them not to be repented of ; but this is not the same repentance which Paul preached to the impenitent. In this way the angel of the church of Ephesus is commanded to be zealous and repent.

Can men repent of sin ? yes, or God would not command them to repent. Has not God commanded men to repent of what they know is wrong ? He has, have they power to own they are wrong when they know it ? They have, can they turn from wrong to right ? Yes, if they will. Can they, unless they are drawn ? No. Are they all drawn ? Yes, "I, if I be lifted up will draw all men unto me." This is done. If men repent will that save them ? No ; but if they repent of sin, and believe in Christ, God will save them. God does not repent, men do not save themselves. Men repent, and God forgives those who repent. So it stands in the scriptures. This repentance required, is from dead works or such works as bring death to those who do them.

This description of the first principle of the doctrine of Christ must suffice. In the next number I shall notice the next principle ; faith towards God.

EXPERIMENTAL.

AN account of the conversion of a young woman in Portsmouth, in the year 1803. She had been in great distress for some time, and before she found deliverance was almost in despair. One evening, I went to a meeting where she, and many others were met—as soon as I entered the room, she reached out her hand and said, "cannot you rejoice with me?" I asked her the occasion of her joy. She answered, "that she had found peace in believing, and that her burden of guilt was removed." She then gave the following account of what she had experienced. "Last evening, (said she) when I returned home from meeting, it appeared to me that my distress was so great, that I could not live more than one day more, unless I found relief. This morning, my distress was greater than ever it had been. After my husband was gone out to his work, I sat down to mourn my wretched situation. In this situation I remained until noon ; at this time, these thoughts came

came into my mind; is it not possible that my sins may be forgiven? At that instant, this text came with power divine into my mind, "ye shall reap in due-time, if ye faint not," immediately my burden was gone, my distress passed away, my soul was filled with peace—the Saviour, full of grace and truth, appeared my helper; and I loved him with all my heart. I was filled with joy and comfort, which caused me both to laugh and weep. I ran up into the chamber where an old christian lived, to tell her of the pearl I had found. She rejoiced with me in what God had done for such a great sinner. When my husband came home, I told him I had not prepared him any thing to eat, for my sorrow and joy had been so great, that I was not able to do any kind of business. After this I felt my heart united to the saints, and I longed to see them and rejoice with them in the sinners friend." She then added "O the rich grace which is sufficient for such a great sinner as I am."

Soon after this she was baptized, and her life from that day to this, has proved that she was, and is, a new creature.

Let each one who reads this, ask themselves whether they know what these things mean.

PRACTICAL.

THE duty of christians meeting together, and the manner in which a meeting of christians ought to be conducted when they meet together.

Assembling together, is proved from the example of Christ, and the apostles, and the command of the apostles which is enjoined by them on all the lovers of Jesus. Hebrews x, 25. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." This shews that christians ought to assemble together, i Cor. 14, 26. "How is it then, brethren? when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying."

There is scarcely any need of proving this duty; but the manner of conducting, needs to be described from the new testament. The design of this appointment is, the mutual edification of each other, and to convince those who are not believers, the mode of proceeding which is most for edification, ought to be attended to. In general, *preaching, praying*

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exhorting, singing psalms, hymns, and spiritual songs, and breaking bread, is what is mentioned by the apostles for their brethren to attend to. *Preaching*, this Paul did at Ephesus among the brethren. Acts xx, 7, "And upon the first day of the week, when the disciples came together, to break bread; Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." *Exhorting*, this is enjoined on all, to exhort one another, which means, to put each other in mind of their duty. *Singing Psalms, Hymns and Spiritual Songs* is mentioned to be attended to in a public meeting.

Eph. v, 19. "Speaking to yourselves in Psalms and Hymns, and Spiritual Songs, singing and making melody in your hearts to the Lord." *Breaking of Bread*, was attended to, when the primitive churches met together. Acts ii, 46, 47. "And they, continuing daily with one accord in the temple, and in breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

All these things are mentioned in the new testament; but the particular order in which they are to be attended, is not mentioned; the only order we can attend to is this, to attend to these things in such a manner as will be most to edification of the whole. In ancient times, women were not to usurp authority, or take a part in ruling the church; yet they laboured in the gospel, and were allowed to pray or prophecy in subjection to the church, so it is now. It appears from *Paul's* writings, that when one gave thanks, the other said amen; thus manifesting their approbation. i Cor. 14, 16, "Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say, *Amen*, at thy giving of thanks, seeing he understandeth not what thou sayest?"

It is according to the scriptures to add our hearty *Amen* to the truth, in a public manner.

Such a meeting as the new testament mentions, is very different from all the meetings I know of, excepting those among the Free-will Baptists, and some of the Methodists. In a public meeting of christians, every one has a right to *preach, pray, exhort, or sing* one by one. And when they cannot avoid it, they have a right to pray all at once, as they did in the times of the apostles. Acts iv, 24, "And when they heard that, they lifted up their voice with one accord." In the church of Christ no one has a right to set himself up

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to rule all the rest, and say who shall speak and who shall hold his tongue.

I will now shew the difference between such a meeting as this, and a fashionable baptist meeting in the *metropolis* of New-England.

I. A meeting-house neatly finished, with a chandelier which cost about one hundred pounds, with these words on the sounding-board, "Holiness becometh thine house O Lord."

II. The people to assemble there while the bells are tolling.

III. A minister to enter into the pulpit at that time, dressed like the ancient prodigal, with the *best robe*, and a ring on his hand, This robe, a *surplice* such as the Pagan priests now wear, with an imitation of Aaron's breastplate under his chin, and his note besides.

IV. He reads a few verses from Watts, which the young people in an extreme part of the gallery are to sing in company with the *base* vial.

V. After this the minister is to stand *very strait* in the pulpit, hold out a white handkerchief by one corner, in his right hand, and all the people to stand up through the whole.

VI. After this, some more such singing. Then a part of scripture read, and something read or spoken upon it for the space of *thirty or fifty minutes*.

VII. After this another such prayer, and then some more such singing, and then, after all this ceremony, the people who are held in bondage, are dismissed from this confinement, after the minister has made as genteel a bow, as he is capable of making; and after the assembly have returned the compliment. Next all run out as prisoners do when the doors are opened.

Question.—Does the spirit of God lead people to be so exactly uniform year after year? Or is this done by the spirit of the world? Most certainly the latter. Were any person, excepting the ministers, to speak in this meeting, he would almost, or quite, be carried out of the house. O Lord, have mercy on such ministers, who have not only gone into *Babylon*, but, if possible, are carried away beyond that city of abominations!



REVIEW.

MR.

"A *Valedictorian*
Portsmouth,
Alden, junior,
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REVIEW.

MR. ALDEN'S DISCOURSE, ENTITLED,

"A Valedictory Discourse delivered at the South Church in Portsmouth, New Hampshire, 11 August, 1805. By Timothy Alden, junior, Collegiate Pastor with the reverend Samuel Haven, D. D."

TEXT—ii Cor. xiii, 11. "Finally, brethren, farewell. Be perfect. Be of good comfort. Be of one mind. Live in peace; and the God of love and peace shall be with you."

This sermon is about as dry as any one I ever read. It makes me think of one which was delivered before the King and Parliament of Great Britain, which Mr. Robinson, on reading it, said, "one of our baptist ministers would be ashamed to preach such a sermon before seven old women in a pig's pen." It appears to me, that if all the moisture of this sermon was pressed out, that it would stand on the point of a needle. What was the occasion of this discourse being delivered? The people, as I am informed, did not like him well enough to build him such an house and barn as he wanted,—to give him so many cords of wood as he wished for, and so much salary as his disposition craved. Though he pretends, the Lord called him here; yet he appears unreconciled to the call; and the people in general, I believe, are glad to have the same God call him away, that called him here.

The writer, in his introduction, mentions that it was six years, since he commenced his labors among them as a minister of Jesus. What Jesus? Of Nazareth? I think not. Did he appoint ministers to read the law of Moses to people? No. Did Jesus appoint ministers to read old notes to people out of town, because they have not time to write new ones? No. Did he appoint ministers to be presidents of salt making companies? No. Did he appoint ministers to attend occasionally at the play-house to see Ranny cut off the cocks head, &c.? No. Did Jesus appoint men to ingraft children into his church, by throwing a little cold water in their faces? No. Did Jesus appoint ministers to preach, only, when a whole town or parish was bound to support him? No. Did Jesus appoint men to preach or hold their tongues, just as they found it for their interest? No. If I have not been wrongly informed, all these things are true concerning the author of this discourse. If these things are not true, I do not mean him.

He observes that no root of bitterness had been the cause of their parting—I think not. It is generally understood, that it was another root. The writers remarks on the different parts of his text, appear to me very superficial. The family of brethren he says nothing about; what the farewell means, he has passed over; and made a few dry remarks on the expressions; I. BE PERFECT, to explain this, he goes out of the bible to “Leigh’s critica sacra,” and from that tells us, that the “expression *sometimes* signifies to put those things, which are in disorder, into their place.” Is this the meaning of the expression, to keep up an old form of godliness which has almost perished in the using? Be perfect: that is, go to meeting one day in the week, have your children sprinkled, own the covenant, join the church, attend the sacrament, put up a note, and pay your minister. According to his practice this is what he means by being perfect, he mentions as the meaning of the expression that they must be established in the good order, and hopes that no false teacher will ever make divisions among them. No danger of that. None but a true teacher is likely to make a division among such christians as he describes. He gives somebody a gentle touch, in these words, page 5, “take no complacency in the specious representations of those, who make the law and the prophets, Christ and the apostles, hang upon *unrequired* and *unessential* modes and forms.” This is the way to *be perfect*. It reads thus to me, “brethren there are some wild preachers who are telling the people that none ought to be baptized, but such as have had a great change, as they tell of; and that there is no other way to be baptized, only as the scriptures say, to be “buried with Christ in baptism.” Brethren, *be perfect*; keep on in the old track,—sprinkle your children, though the bible says nothing about it;—read your prayer book, and go to meeting where your fathers did, and all will be well. Some have now left the good old traditions of our fathers, and have left us to run after the commands of Christ and the apostles;—do not after their manner, mind your ministers, and brethren, BE PERFECT.

What does Paul mean by this expression. Be perfect? He means for his brethren to imitate their heavenly Father, who does good to the unthankful, and sends rain on the just and unjust, Matth. v, 48, “Be ye therefore perfect, even as your father which is in heaven is perfect. Paul means that they should esteem Christ and heavenly things, above earthly riches. Matth. xix, 21, “Jesus said unto him, if thou wilt BE PERFECT, go sell that thou hast and give to the poor, and thou shalt have

have treasure means to have is being perfect word, the far whole body abroad in “There is no How different SUS, JAMES in this sermon

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have treasure in heaven ; and come and follow me." Paul means to have our conversation as becomes the gospel. This is being perfect. James iii, 2, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Paul means having the love of God shed abroad in our hearts by the Holy Ghost. i John 4, 18, "There is no fear in love ; but *perfect love* casteth out fear. How different is this description of *being perfect*, given by JESUS, JAMES and JOHN, from that mentioned by *Timothy*, jun. in this sermon !

II. BE OF GOOD COMFORT. The writer observes, that this *direction* may with propriety be offered to those to whom this sermon, was addressed ; because the time had been when their *parish embarrassments* had been greater than at the present time. Now, they had great occasion to be of good comfort ; for they had repaired the wooden *house of God*, the *South Church*, as he calls it ; and according to his account of it in his note, there were some knees in it, which do not bind at all, and some "*wooden knees*," which are to remain bent till the *South Church* is no more. He mentions that they had occasion to be of good comfort, because they had ever been united, and favored with the ordinances in their simplicity, and that the people and their children still worshipped in the place where their fathers used to meet. "Our fathers worshipped in this mountain," said an ignorant worshipper of ancient times. Is this the meaning of the direction, "*be of good comfort* ?" No. What does Paul mean by this ? He means that those who are justified through faith in Jesus, might ever take hold of that *comfort* which the God of comfort was ever ready to give them, through *preaching*, reading the scriptures, enjoying the Holy Ghost, and in loving each other. ii Cor. 1, 3, 4, "the God of all

all *comfort* who comforteth us in all our tribulation, that we maybe able to COMFORT them which are in trouble, Rom. xv. 4, "That we through patience and COMFORT of the scriptures might have hope." Acts ix, 31, "then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and, walking in the fear of the Lord, and in the COMFORT of the Holy Ghost, were multiplied." Philipians i, 1, "if there be, therefore any consolation in Christ, if any COMFORT of love." How different is this kind of comfort from what is mentioned in this "*valedictory* discourse!" The writer regrets that he could not be more useful to them; on account of his not being in more eligible circumstances, and that he was far from boasting of the manner in which he had improved his talents among them. *That would have been too bare-faced.* He however thinks that he may with propriety say with Paul, that he came not with "excellency of speech or man's wisdom, and that he had been with them in *much weakness*. He is the first man I ever heard, that thought fine language was not the chief of what the people received from him. I have no doubt but he was with the people in *much weakness*; for I have heard several people of discernment say, he was the *weakest preacher* they ever heard; and if all his preaching has been like this discourse, it would take as many such sermons to alarm an unbeliever, as it would gallons of skimmed milk to make a man drunk.

III. BE OF ONE MIND; in his remarks on this particular, he mentions that the church at Corinth had been reduced to a state of anarchy; being divided on account of ministers. He has made a very wrong statement of the matter concerning

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cerning the ministers. He says, "some had been for Paul, some for Apollos, and some for Cephas." This is not true; the text does not read so, Paul says thus, "now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," Mr. A. has stated it I am *for* Paul, &c. which is very different from being *of* Paul: this means I belong to Paul, Apollos or Cephas. This is the spirit which prevails in this day. I am *of* Paul; "I belong to such a minister; I am at his disposal, he is my master and I must mind him. All the writer means by being of one mind, that I can see, is, that his "christian flock" and all belonging to it, children, servants and all, may remain just as they are, in their social, and domestic circles; go to meeting, to the dancing school; to the balls; to the theatre, &c. And sometimes the minister go with them. Is this what Paul means? No. He means that all his brethren should have the mind which Christ had. Philippians ii, 5. "Let this MIND be in you, which was also in Christ Jesus." This is the one mind he mentions, see verse 2, "fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of ONE MIND." This is something very different from what Mr. A. mentions in his discourse.

What he has said on the next *direction*, "LIVE IN PEACE." Agrees, I think, with what the false prophets used to say upon the subject. Jeremiah vi, 14, "They have healed the hurt of the daughter of my people slightly, saying peace, peace; when there is no peace." This farewell discourse puts me in mind of those who preached such peace as this, in the days of Ezekiel, chap. xiii,

9, 10, 12. "And mine hand shall be upon the prophets that have seen vanity, and that divine lies, they shall not be in the *assembly* of my "people, neither shall be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace, and there was no Peace; and one built up a wall, and, lo, others daubed it with untempered mortar. Lo, when the wall is fallen, shall it not be said unto you, where is the daubing wherewith ye have daubed it?"

It appears to me that this would have been a very suitable text for the occasion. After mentioning his peaceable way of living, he gave a touch upon supporting ministers in connection with living in *peace*, which makes me think of these verses in Micah, iii, 5, 6, 7, "Thus saith the Lord concerning the prophets that make my people err, that bite with the teeth and cry, PEACE! and he that putteth not into their mouths, they even prepare war against him; therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not DIVINE; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seer be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God."

I here give one quotation from what he has said concerning supporting ministers, page 8, "The Lord hath ordained that they, who preach the gospel, should live of the gospel. Is it not then, lamentable that they have so little encouragement, at the present day! Is there any class of men,

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men, who were more active in effecting, and is there any class of men, who have suffered more, in a pecuniary sense, in consequence of obtaining our national liberty and independence? But, I will not wound your feelings by dwelling upon this, too general evil." Ah! now "the cat is let out of the bag," and one *clergyman* has brought out all the rest. This is what I have long believed; but could never get it from any one of them before. Now I see why the *clerical whigs* in the time of the American war, are *clerical federalists* in time of peace. He mentions the activity of the *clergy* in effecting our national liberty and independence. I allow they were more active then, than ever they have been since. What was it for? The good of the people! If it was, why have they not remained active since? Mr. Alden has told us. They have suffered more as to *purse-suffering* than any other classes of men, and all this, "*in consequence of obtaining our national liberty and independence!*" see p. 8. This quotation shews plainly what the *clergy* were after in their zeal for *national liberty and independence*; a richer income: but, lo! to their great disappointment, a constitution is established without any religious test. Now see them working against *republicanism*, and in favor of *Monarchy*, under the name of *federalism*. The day is past, "night to the prophets," "the die is cast." Look at the fast and thanksgiving sermons, and be convinced, O YE PEOPLE!! It is almost time to leave this dry morsel in quietness. This is a remarkable discourse on several accounts. First it is neatly printed on good paper—second it is short, only eleven and half pages—third, it is dry and hard—fourth, it is neither
law

law nor gospel to me—fifth, I do not remember of reading in it any thing of mens being sinners by nature, any thing concerning repentance, faith, regeneration, the work of the spirit, a new heart, a new creature, turning from sin to holiness, the dangerous situation unbelievers are in, the fulness and joy of Christ, or those things connected with it. Sixth there are two churches mentioned in it, a christian church and the south church, which I suppose means the wooden building, or one church, to hold the other,—seventh, this with Mr. French's sermon stitched with it, is to me like the story of the skeleton of a rabbit and dry sermon once in England. A certain gentleman in the country visited his nephew in London; his nephew shewed him several curiosities, among the rest, about dinner time, he shewed him the skeleton of a Rabbit wired together. After looking of it, he said, "uncle, how do you like this skeleton?" why (said he) as it is late for dinner time I think I should like one much better with some meat on it." The next day, he carried his uncle to hear a preacher from the country. His sermon was all frame. After coming out, the nephew said, "well uncle, how did you like the sermon?" "Why (said he) Nephew, I think you do not use me very well, to treat me with bones every day." The reader may make the application from Ezekiel xxxvii, 2, *And lo they were very dry* ! ! !

—o—o—o—
Mr. Harris's Sermon,—entitled,

"A sermon, preached before the ancient and honorable Artillery-company in Boston, June 3, 1805, at the anniversary of their election of Officers,—By Thaddeus Mason Harris, minister of Dorchester."

TEXT.

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TEXT—2 Peter i. 10, 11. "*Wherefore the rather Brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom & joy of our Lord.*" So it reads in his sermon; but in the bible instead of *everlasting kingdom and joy of our Lord*; it reads, *everlasting kingdom of our Lord and Saviour Jesus Christ*. What was this done for? Was it a mistake? Was it designed? Was it a new translation, or was it done to deceive? I have for some time known that the clergy preach contrary to the scriptures; but I have not observed that they read their texts wrong, till of late. If it comes to this, that men make scriptures instead of using what is given us, we need not think strange that such a text as this is chosen, as containing sentiments suitable to such an occasion as *an artillery election in Boston, June 3, 1805*! This sermon begins by representing the christian Jews in a state of warfare, instructed to attend to their *military calling*; it compares the soldier and the christian; addresses the ancient and honorable artillery company in Boston—considers them christians and soldiers, fighting the battles of the Lord, (the *crusade* is not mentioned, though I suppose it is implied) puts them in mind of *fraternized Europe*, exhorts them to fight rather than yield to such, and concludes as I understand it, by telling all who are not soldiers to engage in a war more noble than that which heroes engage in, viz. "*to controul the passions, to subdue the lusts of the heart, to gain a victory over sin, and to triumph over the world.*" This is to entitle them to an unfading crown of glory. Thus they are to make their own ladder, hold it up, and go to heaven upon it besides; *if it does not fall*. The grand object of this sermon appears to me to be contained in seven lines of page 8. "As you [the soldiers] unite the character of christians and soldiers, we look to you with most perfect confidence, not only as the asserters of our rights, and the protectors of our territory, our liberties and laws; but as rallying around the standard of our religion, to vindicate its authority, and to maintain inviolable the sanctity of its altars."

Anti-christianism all over!—"We look to you."—We the CLERGY who last Wednesday *hung on behind*, and to day appear like the *Jesuits* to encourage you to fight. We look to you to rally round the standard of our religion. What is this religious standard which the soldiers rally around? Surely that which banished Roger Williams, hung the Quakers, banished the Baptists from Charleston, and nailed up their meeting-house in Boston; or that standard of Massachusetts which

which says every parish shall have preaching three months out of six, or pay a fine not exceeding sixty dollars, nor less than thirty for the first offence, and so on increasing. What altars are these? Are they *pulpits* and *cushions* where the *heave* offerings of the dry notes of morality are offered once in a week, which *heave* in sight of all who can look? Judge ye.

Applying Peter's words to the artillery company, makes me think of two expositors which I have heard of, one was Pope Gregory (I think) who expounded the book of Job-- "Job (said he) means Jesus Christ--his wife signifies carnality--and his three friends hereticks."

The other expositor was one of the seven poor half starved monks, who met at Girona, a city in Catalona in Spain, in the year 517, to contrive a plan to pick up a few pence to procure a scanty supply of the necessaries of life---Their plan was this--to draw up ten rules; one of which was, "that in case infants were ill, and would not suck their mother's milk, if they were offered, to baptize them, even though it were the day they were born." The expositors name was *Justus*. He wrote a comment on Solomon's songs---Here is a sample of the whole---chap. i, ver. 7, "*For why should I be as one that turneth aside by the flocks of thy companions?*" "These flocks (says Justus) that turn aside are congregations of Hereticks, who are called companions because they acknowledge the birth, the crucifixion, and the resurrection of Christ." Here is another from the same expositor. "*As the lilly among thorns, so is my love among the daughters.*" Justus says, "Hereticks are called daughters, because they are as it were born again by baptism, but they are compared to thorns, because they hold corrupt doctrine." The same writer adds, "that if Christ should please to illuminate the reader, he would perceive that the song was properly expounded."* Had Mr. Harris' sermon been handed to us, as these expositions came; every thinking person would (I believe) conclude that his and the other expositions, originated among the *Monks of Girona*, or near the court of inquisition. No more at present.

* See Robinson's history of Baptism, page 275.

MR. WORCESTER'S DISCOURSE, ENTITLED,

"*Little children of the kingdom of heaven, only by the blessing of Christ, a discourse on the propriety and importance of bringing little children to Christ for his blessing.* By Thomas Worcester, A. M. Pastor of the Church in Salisbury." Concord, printed by George Hough, 1803.

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TEXT.—Matthew xix, 13, 14. "Then there were brought unto him little children, that he should put his hands on them, and pray ; and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven."

This sermon puts me in mind of a place of scripture recorded in Genesis, v, 3, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and he called his name Seth."

I believe this sermon is as true a likeness of the author, as Seth was of his father Adam.

The author, after taking a circuit of nearly five pages in proving nothing, makes a stand at last, upon this ; "it is the gracious pleasure of Christ, that little children should be brought unto him for his particular blessing, because by his blessing only they can have eternal life." To illustrate this doctrine, he has laid down two propositions.

I. "That no little children are of the kingdom of heaven, or in any way to eternal life, without the particular blessing of the Redeemer. Then II. We may consider how little children are to be brought to him, and the propriety and importance of this transaction."

This is properly a baby sermon ; and I do not see how any can believe it, unless they are in a state of minority.

Mr. W's first proposition is true, though not in the way he has explained it. His proving infants justly punished for an evil nature and not for actual sin, would have been an excellent idea in the days of Augustin who invented original sin and infant baptism to take it away. Had I seen this book without the authors name, I should have supposed it the production of one of Augustine's disciples ; and indeed it is, though a remote one. As a curiosity to my readers, I give them a quotation from page 10. "He (the child) is justly punishable, not indeed at first for any thing commonly denominated actual sin, but because he has an evil nature. He is justly punishable, upon the same general principle as the young of mischievous birds, or other mischievous animals. These we destroy, not because they have actually done any mischief, but because they have a mischievous nature which they certainly would act out, could they have opportunity." This is Hopkinsonism all over ! Infants punished not because they have sinned ; but to prevent their sinning ; like this ; "the man will kill some body, hang him for murder, not because he has done it ; but because he will if you do not hang him." The authority who would

would hang a man upon this principle, would be themselves the murderer. What a weak similitude ! killing ugly birds' young ones ! strong enough for the author, and his subject.

In illustrating the second proposition, how children are to be brought to Christ ; after laboring 21 pages, he at last comes to the precious theme which he had in view all this while ; which is bringing little children to Christ in a solemn public manner to have the minister put the mark of the beast on their forehead, which is sprinkling. He says, p. 22, " now, therefore, the blessing of Christ on little children is to be sought by bringing them into a solemn assembly to be baptized, in the name of the Father, of the Son, and of the Holy Ghost." When I lived in Salisbury I was told that Mr. W. went to an house to sprinkle a family, and that one overgrown stubborn boy would not be brought unto Christ, (the minister) but climbed up chimney and so escaped out of their hands. If this was true, and I never heard it contradicted, it was not a very solemn assembly, unless we consider the solemn mockery, in a principle of monkery. After the author has said many things concerning Christ's blessing children, and about sprinkling them, he says p. 31, " to Jesus it is your duty and your high privilege to bring them, with humble faith in his sufficiency and readiness to bless them into his eternal kingdom. This you may do for your children, and thus secure their salvation before they can know any thing about Christ for themselves. As when Christ was upon earth, believers did, by bringing their children to him, get the kingdom of heaven for them ; so may you get salvation for your little children. The way is plain, it is certain, and the duty indispensable ; so that if your children should be lost forever, it must be through your most unreasonable and ungrateful neglect," page 32, " God also requires you to use means for their eternal salvation, yes, and he has taught you how to get the kingdom of heaven for them, more certainly than how to secure to them an earthly blessing." P. 33, " And why should any say, it is making too much of baptism to suppose it a mean of salvation, yea, a certain mean of salvation when rightly used." It appears to me that a man who can sit down and coolly write such abominable, earthly, sensual, devilish things as these, and assert them for truth without any authority from the word of God, must either be involved in gross darkness and ignorance, or else be a man who speaks *lies in hypocrisy*, lying in wait to deceive, and leading captive silly-women, who are so silly as to believe such base nonsense

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sense and bring their children to his basin, thinking that in this way they are obtaining a kingdom for their children! This same Thomas who wrote this piece, once I understood sprinkled a man who had been sprinkled in infancy, and it is not strange that such a man should write in this manner. Here I leave his reverence.



Installation at Woburn.

SEVEN years ago the 14th of this month, (November,) the following appeared in the Boston Chronicle.

"Installed, at Woburn, on Wednesday the 14th, the Rev. ELIAS SMITH, pastor of the baptist Church in that place. The solemnity was introduced by an excellent anthem, which was well sung. Then followed the introductory prayer, and a sermon from Eph. iii, 8, by Rev. Dr. Stillman, the Charge by the Rev. Dr. Smith of Haverhill; the right hand of Fellowship, by the Rev. Mr. Baldwin of Boston, and the concluding prayer by the Rev. Mr. Grafton of Newton. The services were attended by a numerous and respectable assembly in the Congregational Meeting-house, with the use of which they were accommodated by the parish, in a most friendly manner." This operation I went through, though I did not understand it. I thought there was no hurt in it. "The Lord pardon thy servant in this thing," ii Kings v, 18. As there is no scripture for this practice, the ministers moddle it as they please. The day I was installed was an *high day* with us. We ministers, made something of a splendid appearance. We had two doctors of divinity; one or two A. M's. and we all wore bands.

When we came out of the Council chamber, and formed a procession to march in *clerical order* to the meeting-house, I conclude that we looked as much like the Cardinals coming out of the conclave to elect the Pope, as our practice was like theirs; and the chief difference was in the name. After going through this anti-christian parade in the meeting house, we returned to the council chamber where we were very sociable. In the conversation, Dr. Smith advised me to wear a BAND on Lord's days. I asked him what the band meant? He replied, "that as I lived near the metropolis, it would make me appear respectable, and besides (said he) it will shew that you are an ordained minister." I then asked him how ministers came first to wear bands? He said, "he supposed it was taken from the *high priest's plate*," then said I if that is the

way *bands* came, I will never wear one, for my *high priest* has his breastplate on in glory ; and to wear one, would be taking that to myself which belongs to him. From that day to this I have held as abominable, the *band*, *surplice*, and all other parts of the *anti-christian uniform*.



Liberal Education.

THIS expression is very wrongly used at the present day. It is generally thought to mean a College education. That is not a liberal, but an *illiberal* one. Liberal is that which comes *freely* and *bountifully*. If a man sells me any thing at a great price, it cannot be considered as coming to me *liberally*. So college education comes, at a great price. After they have obtained it, they call it *liberal*. Many have said, none have a right to preach without a liberal education. I freely join with them, and add, none ever did preach the gospel but those who have a liberal education. A liberal education comes from God only. James i, 4, "if any of you lack wisdom, let him ask of God, that giveth to all men *LIBERALLY*, and upbraideth not ; and it shall be given him. A man who has this wisdom is liberal. This wisdom is described in chap. iii, 17, "but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisy." Such *liberality* the apostles had, which they received not of men, but by the revelation of Jesus Christ. This they freely received, and this they freely gave to others. Those who have a *liberal education* according to the scriptures, do not have poor lean souls like Pharaoh's lean kine ; or like those poor lean souls who have been *braying* for years, over dead languages and human divinity ; and who cannot preach because they are not prepared ; like lean meat, which will not cook itself. Solomon says, Prov. xi, 25, "the *liberal* soul shall be made fat ; and he that watereth shall be watered." When people understand what is the scriptural meaning of a *liberal education*, and hear those liberal men preach whose souls are made fat, instead of their bodies, then will this text be fulfilled ; Isaiah xxxii, 5, "the vile person shall be no more called *liberal*, nor the churl said to be bountiful." When those *vile, churlish preachers* who preach for hire are found out ; people will never call them *liberal* again. Then shall we see the man who deviseth *liberal* things standing by that *liberality* which he has devised. Men will preach freely, and people will support them freely, and then *will liberty prevail*. Lord

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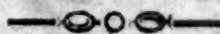
hasten the time when that which the illiberal greatly fear shall come upon them :—this will be for our comfort, and thy glory.



NAMES and number of ordained Ministers among those called *Free-Will Baptists*, viz. Benjamin Randel, Peletiah Tingley, Samuel Weeks, John Whitney, Daniel Hibberd, James M'Corson, Joseph Beedy, John Buzzel, Isaac Townsend, Daniel Lord, David Knowlton, Zachariah Leach, Joseph Hutchinson, Winthrop Young, Aaron Buzzel, Ephraim Stintchfield, Joseph Boody, Micaiah Otis, James Jackson, Gershom Lord, John Blasdel, Thomas Wilber, Richard Martin, Daniel Bachelor, Henry Hobbs, Nath'l Webster, Nath'l Brown, Nath'l King, Stephen Place, Robinson Smith, Daniel Hutchinson, Eli Stedman, Eliphalet Maxfield, Peleg Hix, Abner Jones, Josiah Magoon, Simeon Dana, Hezekiah Buzzel, Elijah Watson, Abijah Watson, James Spencer, Joseph Quimby, Benjamin Page, Samuel Dyer, David Knowlton, Daniel Elkins, Ross Coon, William Dana, Nathaniel Marshall, Timothy Morse, Adam Eliot, Ebenezer Scales, John Trefethren, Edward Ralph, Samuel Williams, Ebenezer Brown, Samuel Applebee, Nathaniel Wilson, Moses H. Rawlings—number 59. There are about as many unordained ministers besides these brethren.

They are scattered over an extent of country of about five or six hundred miles in length, and more than one hundred miles wide. There are several thousands who have been baptized, and stand in fellowship with each other. There is the most christian harmony and order among them, of any denomination I know of. They have no platform, creed, covenant, or articles of faith; but consider the new testament the only, and all sufficient rule. Their order is such, that they know the particular situation of all the ministers and members through the whole connection. They keep a record of all the proceedings through the whole. They hold three meetings constantly. 1st. A monthly meeting, among all who can meet at one place. At this meeting, the state of all the members is known and recorded. 2d. At the close of three months, there is a meeting of some from all these monthly meetings, called a *quarterly meeting*. As they are now very numerous, there are several *quarterly meetings* in different parts of their connection, on the same day. Here they have accounts from the several monthly

monthly meetings, as to their standing, additions, &c. which are often very refreshing. 3d. Once in a year they have a meeting of all who compose the quarterly meetings, where they attend to what respects the whole connection. It is a rule in these meetings, not to cramp any brother, but to endeavour that each one shall have equal liberty and help. Their prospect is at the present day very encouraging. The Lord is working marvellously among them. There are glorious revivals among them in different parts, at this day. I once thought them a disorderly set of people; but when I became acquainted with them, I found the least of the *master*, and the most of the *disciple* that I ever saw. There is the greatest christian freedom, equality, union, and brotherly love among them, that I ever saw among any people on earth.



Yearly meeting at Gorham, among the Freewill Baptists,—first *Saturday, Lord's-day and Monday*, in November 1805. On Saturday morning, the meeting house was filled with elders and brethren from different parts, who had come to attend the *yearly meeting*. After there had been several prayers, and exhortations, with singing; the meeting was open for business. Many heart reviving accounts were received from different parts, concerning the work of the Lord. The business was attended to, with harmony and love. In the evening, meetings were held in different parts of the town. Lord's-day morning, by 10 o'clock, a vast concourse of people met to hear preaching. The day was uncommonly warm and pleasant for the season. The people met in a field. At the foot of a steep descent, a large long waggon was placed, for the ministers to stand or sit in: before them, was the rising ground, which was a gallery made by the God of grace, where the people stood or set down on the grass. I judge there were between ten, and fifteen hundred people, who appeared desirous to hear. The waggon was full of ministers, and, it appeared to me that the ministers were full of glory. It appeared to me, that some of them, feeling the weight of the people on them, might say with Amos, "behold I am pressed under you, as a cart is pressed, that is full of sheaves," Amos ii, 13. The first sermon was delivered from Heb. xi, 39, 40. The ministers spoke one after another upon the same words, through the whole day, excepting when others were praying, exhorting, or singing. The ministers went into the waggon at half past ten and went out

out of it about sunset. In general the people spake one by one; though sometimes, many shouted, and made a noise as through wine. The people were very attentive in general. There was no disturbance at all. Their conduct proved that they not only knew how to use other people well; but had a disposition to do it. In the evening the meeting was held in the meeting-house. It was a solemn, heavenly season to many souls. Some young men and some young women were so troubled, on account of their undone situation, that they were heard crying for mercy by the multitude which came together. On Monday the meeting was held in the meeting-house in the forenoon, and in the afternoon in the field, where a great number met to enjoy the presence of the great I AM. Thus ended a solemn, heavenly season. The saints refreshed; returned home to carry the glad news to their brethren that *God was there of a truth.* Amen.

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Revival of Religion in Portsmouth, N. H. in 1805.

Continued from No. 2, p. 71.

FROM the first of May, to the first of June, the situation of the people remained nearly the same; multitudes attended, and a goodly number appeared to be brought from darkness to light, some were baptized every Lord's day through the whole month of May;—singing, praying, and exhorting, was heard in the meeting house almost every evening. On Tuesday, June 3, something new took place in Portsmouth—this day, an advertisement appeared in the Gazette which set almost the whole city in an uproar, some cried one thing, and some another, for the assembly was confused. The advertisement mentioned a pamphlet, describing in miniature an Episcopalian priest, mentioning no name. The book was printed by Mr. Whitelock. It was supposed that I was the author of it; though I had not seen the book, neither have I read it to this day. The printer had his press and types taken from him by the men who owned them; and he put

put at once out of business ; and soon after he was put in goal by the Episcopalian Minister of Portsmouth.

Monday I was out of town, and came in on Wednesday evening, not knowing any thing of the tumult until I was almost home. When I went to the meeting house on Wednesday evening, there was a large number of people gathered round the meeting house. They appeared to be the baser sort by their noise.

Observing the tumult, I thought it best not to attend the meeting and went home. As I went into the house a friend handed me a letter which he picked up in my yard, directed to me. The contents of it was—that I had insulted the whole town, and that the writer thought the devil would not let me alone, until I had done something to bring me to punishment, which he supposed I had now done by publishing the above pamphlet. That there was a rod in pickle for me, and that, if I did not leave the town, I should have a good hiding. He mentioned that a little *tar and feathers* well applied, would be of service to me, &c. &c. It was signed, HOMO.

That evening the people were some disturbed by riotous persons round the house. The next day, was the most trying day I ever saw. In the forenoon I went down to the barbers in Daniel-street: after he had shaved me, I went down Paved-street to the Printing-Office. After I had been there a few minutes, one of the workmen told me a certain man down in the store wished to see me : after I knew who it was, I thought best not to go down. In a short time a man said there was near forty in the store, and that they had surrounded the office to keep me in. Every

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person may judge how I felt in this situation. the occupier of the store, came up and brought an ax and set it within the door, and then went down ;—all appeared tumultuous. Some were for going up into the office, but as I was informed he stood on the stairs, and told them it was death to any man to come up without my leave. In this time I sent for the sheriff and my friends, to come to my relief. After some time the occupier of the store consented that two men might come up with my leave, if they would promise to use me with civility. They agreed to it, and came up. They shewed me the pamphlet and asked me if I was the author? I told them I was not, and that I had not seen it, excepting as it lay in the printing office. They appeared satisfied that I was not the author, and went down and told the company of it, so that they soon dispersed.

I was told that some took down whips in the Hard Ware stores expecting to use them, though they did not. After the two men were gone down, I went out of the office and returned home peaceably. That evening it appeared to me that there was five or six hundred people gathered round the meeting house conducting in a riotous manner, I was obliged to go guarded to the meeting house, and a guard stood in the door while I was preaching, and then went home with me. This is what Paul calls being in a tumult. This rage lasted all the week. Through all this the Lord delivered me, and an hair of my head did not fall to the ground. Glory to his name for this kind preservation.

That evening, or the evening after, a gentleman high in office came up to the meeting house, and addressed

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dressed the mob in an excellent manner, telling them that it was a poor sample of their conduct under a republican government. The selectmen conducted with zeal, and uprightness in this matter. They ordered the officers to attend and to prevent disturbance around the house. The members of the church conducted with zeal and boldness, being willing to lay down their lives for me. This is a short account of this disagreeable affair, which will ever remain a blot on the characters of those who were leaders in the tumult.

O Portsmouth I pity thee. Given over (I fear) to hardness of heart and blindness of mind, loving this present world, disbelieving Gods work, though men declare it unto thee. In this town I have lived about three years, loved by the lovers of Jesus. Treated well by those who bear the character of gentlemen and republicans. Ridiculed by children, federalists and bastard republicans; being often insulted while I passed peaceably through the streets.

I now feel that I have done the work God sent me here to do, and know not that I shall ever make this my place of abode after this time.

Farewell my friends. Adieu my foes. I wish my greatest foes that salvation, peace and joy, which I wish to my own soul. Since the tumult in June, we have held our meetings undisturbed. There are at this time many living ones in this town, whom I expect to meet when the Son of Man shall come and all his saints with him.

AMEN.

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I have been informed, that 20 Jews in England have lately been baptized, and that one of them is preaching the Messiah to others.